Warning Against the Fitnah of Takfeer

By the Muhadith, Allama, Ash-Shaykh
Muhammad Nasir ud-Deen al-Albaani

Miraath Publications

Translated by Abbas Abu Yahya

Warning Against the *Fitnah* of *Takfeer*

By the
Muhadith, Allama, Ash-Shaykh
Muhammad Nasir ud-Deen al-Albaani

Translated By
Abbas Abu Yahya

Contents

Foreword

All Praise belongs to Allaah, Lord of all the worlds, May His prayers and blessings be upon the final Prophet Muhammad, his Family, his Companions and all those who follow his way.

From amongst the greatest blessings of Allaah Ta'aala upon this *Ummah* is that He has placed wisdom in the hearts of the people of knowledge. Just as one of the *Salaf* said:

> "Whoever has many *Aathaar* (narrations), then he speaks with wisdom."

And from amongst the people of knowledge of our time was the great *Muhadith, Faqih, Allaama ash-Shaykh* Muhammad Nasir ud-Deen al-Albaani – May Allaah have mercy on him.

This book is an amended transcript of one of the many, many sittings with the illustrious Shaykh, where he was asked about the issue of *Takfeer*. The sitting took place in Jordan. The transcript was amended by the *Shaykh* to make it suitable for print.

We ask our Lord *Azza wa Jal* to make this work a beacon of light, illuminating the path for those who have lost the way. We also ask Him to reward our noble *Shaykh* al-Albaani and place him in the hereafter among the ranks of the Prophets, the truthful, the martyrs, and the righteous, and they are the best of companions.

The translator

Warning Against the *Fitnah* of *Takfeer*

By the
Muhadith, Allaama, Ash-Shaykh
Muhammad Nasir ud-Deen al-Albaani

Indeed all Praise belongs to Allaah, we praise Him, we seek His aid, and we seek His forgiveness. We seek refuge in Him from the evil of our selves, and the evil of our actions. Whom ever Allaah guides, there is none to misguide him, and who ever Allaah leaves astray then there is none that can guide him.

I testify that there is none worthy of worship except Allaah *Azza wa Jal*, Alone without any partner, and I testify that Muhammad is His slave and Messenger.

Indeed the issue of *Takfeer* generally, is not only for the rulers, but it is also for the ruled. It is an old and extensive fitnah that was germinated by a sect from the Islaamic sects of old who were known as the *khawaarij*.

It is with great sadness that – some of the callers to the *Deen* or those who are too enthusiastic - have fallen outside the realm of the Book and the *Sunnah*! But in the name of the Book and the *Sunnah*!

The reason for this goes back to two points:

The first reason is them being shallow in knowledge.

The second reason is - and this point is very important - that they never understood the regulations of the *Sharia'*. The *Sharia'* is the foundation of the Authentic Islaamic *Dawah*. All those who are outside the Authentic Islaamic *Dawah* are regarded as being from the deviated sects away from the *Jamaa'aah* which the Messenger of Allaah - SallAllaahu alayhi wa sallam - praised in more than one hadeeth.

Regarding this *Jamaa'aah* which even our Lord *Azza wa Jal* mentioned, and explained that whomsoever went outside this *Jamaa'aah* has indeed broken away from Allaah and His Messenger. That is the saying of Allaah:

<<**And whosoever contradicts and opposes the Messenger after the right path has been clearly shown to him and follows other than the path of the believers. We shall keep him in the path he has chosen and burn him in Hell – what an evil destination.** >>[1]

So indeed Allaah Ta'ala, in a matter, that has a very clear command according to the people of knowledge – did not summarize His statement by saying:

<< And whosoever contradicts and opposes the Messenger after the right path has been clearly shown to him . . . We shall keep him in the path . . . >>

The clearest evidence here is that Allaah associated contradicting and opposing the Messenger with following a way other than the believers' path.

So, He said:

<<**And whosoever contradicts and opposes the Messenger after the right path has been clearly shown to him and follows other than the path of the believers. We shall keep him in the path he has chosen and burn him in Hell – what an evil destination.** >>

The Principle of Understanding the Book & the *Sunnah*

Therefore, following or not following the path of the Believers is a very important matter in relation to complying or denying that path. So whosoever follows the path of the Believers, then he is successful with the Lord of the worlds and whosoever differs from the path of the Believers, then Hell is sufficient for him – and what an evil destination.

From this point, numerous groups, old and new deviated because they never sufficed themselves to adhering to the path of the Believers. Instead, they rode on their own intelligence. Instead, they followed their own desires in trying to understand the Book and the *Sunnah*. Then they built upon their desires, their very dangerous results, and with that they left what the *Salaf-As-Saalih* – may Allaah be pleased with all of them- were upon.

[1] Soorah Nisaa' : 115

The Messenger - SallAllaahu alayhi wa sallam - emphasized this section of the noble *Ayah*:

<<……follows other than the path of the believers ….>>

He - SallAllaahu alayhi wa sallam - emphasized it by using an eloquent emphasis, in more than just one authentic prophetic *ahadeeth*. These *ahadeeth*, which I will indicate to and mention some of, are known amongst the general Muslims, let alone the scholars of the Muslims. But what is unknown about these *ahadeeth*, is that they direct one towards the obligation and necessity of adhering to the path of the Believers in their understanding of the Book and *Sunnah*.

This point has been forgotten – and its importance and its necessity have been forgotten by many of the specific people, not to speak of those who have become known – in these modern times - as *'Jama'at Al- Takfeer'*! Or by some of those kinds of groups who ascribe themselves to *Jihaad*, whereas in reality they are the scattered, defeated remnants of *Takfeer*! !

From amongst these types of people, there may be some who may very well in the depths of their hearts be righteous and sincere people. However, this alone is not sufficient for its possessor to be successful and for one to prosper with Allaah *Azza wa Jal*.

Due to this it is necessary for the Muslim to combine two points:

- **Having truthful sincerity in ones intention, with Allaah *Azza wa Jal.***
- **Following correctly what the Prophet - SallAllaahu alayhi wa sallam - was upon.**

It is not only sufficient for a Muslim to be sincere and serious in respect to acting with the Book and the *Sunnah* and calling towards it. But, in addition to this, his methodology should be correct, good and upright; and his methodology cannot be complete in itself except by following what the righteous *Salaf* of this *Ummah* were upon – may Allaah be pleased with them all.

From these well known and established *ahadeeth* - that build a foundation for what I have said – as I indicated previously it is the *hadeeth* of the 73 sects, and it is none other than the saying of the Messenger - SallAllaahu alayhi wa sallam:

"*The Jews had split up in to 71 sects and the Christians had split up into 72 sects, and my nation will split up into 73 sects all of whom will be in the fire except one.* The Companions asked, 'Which one O Messenger of Allaah?' He replied: *The Jamaa'aah*." In another narration: "*What I am upon and my Companions are upon*."

So we find the Prophet's answer, agreeing perfectly with the previous Ayah:

<<……**follows other than the path of the Believers**……>>

Therefore, those who primarily enter into the generality of this *Ayah* are: the Companions of the Messenger - SallAllaahu alayhi wa sallam, since the Messenger - SallAllaahu alayhi wa sallam - was not content in this hadeeth with just saying: "*What I am upon*….."

Perhaps this would actually be sufficient for the Muslim who truly understands the Book and the *Sunnah*. But he - SallAllaahu alayhi wa sallam – adapted practically Allaah's saying, when Allaah characterized His Prophet that he was:

<<…. **for the Believers he is full of pity, kindness, and mercy>>**[2]

It is from his - SallAllaahu alayhi wa sallam – perfect kindness and his complete mercy for his Companions and his followers, that he - sallAllaahu alayhi wa sallam – clearly illustrated for them the distinction of the saved sect. Which implies that the are people and companions of the saved sect are upon what the Messenger - sallAllaahu alayhi wa sallam – was also upon, and what his Companions were upon after him.

Therefore, it is not allowed – for the Muslims generally and the callers to Islaam specifically - to be content with just understanding the Book and *Sunnah* using the means of understanding which are well known. Such as knowledge of the Arabic language, the knowledge of abrogated and abrogative texts and other such rules. But it is necessary, primarily to return in all of this back to what the Companions of the Prophet - SallAllaahu alayhi wa sallam -were upon, because they were – which is clear from their traditions and their biographies – the most sincere to Allaah *Azza wa Jal* in worship. They had more of an understanding of the Book and the *Sunnah* than us, and many other praise worthy characteristics with which they were shaped, and cultivated with its exquisite manners.

[2] Soorah at-Tauba : 128

What resembles this hadeeth perfectly – in respect to its fruits and benefits - is the hadeeth of the Rightly Guided *Khulafaah*, which is narrated in the books of *as-Sunnan* from the narration of al-Irbaad bin Saireeyah - may Allaah be pleased with him. He said that the Messenger of Allaah - SallAllaahu alayhi wa sallam -gave us an admonition which caused hearts to tremble, and eyes to shed tears.

So we said, "It is as if this is a farewell speech, so advise us O Messenger of Allaah!"

He said: "*I advise you to hear and obey, even if an African slave rules over you, and indeed whomsoever from you lives will see many differences, so hold on to my Sunnah and the Sunnah of the Rightly Guided Khulafaah after me, bite on to it with your molar teeth*………………." To the end of the *hadeeth*.

The proof from this *hadeeth* is also the same evidence from the answer of the Messenger - SallAllaahu alayhi wa sallam -about the previous question (about the 73 sects). In as much as he compelled his nation to follow the characteristics of his Companions due to their adherence to his *Sunnah*, and he did not limit it to just that, but rather he said:

"……*And the Sunnah of the Rightly Guided Khulafaah after me*."

Therefore, it is necessary for us – and this being our situation - to constantly repeat always and forever this fundamental principle. If we intend to understand our *Aqeedah*, understand our worship, and understand our manners and behavior.

It is necessary for us to return to our *Salaf-us-Saalih* to understand all these matters, which are necessary for a Muslim, so that he can actualize in himself - with sincerity – that he is from the Saved Sect.

From this point many of the sects of old and new have deviated, when they did not pay heed to the evidence in the previous *Ayah*, and to the significance of the *hadeeth* of the *Sunnah* of the Rightly Guided *Khulafaah*, and likewise the *hadeeth* of the splitting of the *Ummah*. Therefore, it was completely natural that they deviated like those who deviated previously from the Book of Allaah, and the *Sunnah* of the Messenger of Allaah - SallAllaahu alayhi wa sallam - and the *manhaj* of the *Salaf-us-Saalih*.

From those who deviated were the *Khawaarij* of old and of recent times!

Indeed the foundation of the *fitnah* of *Takfeer* in this era - rather, since a long time - is surrounding the *Ayah*, which they themselves always keep mentioning, which is none other than His Ta'alaa saying:

<<**And whosoever does not judge with what Allaah has revealed are the *kuffaar*>>**

So they take this *Ayah* without a deep understanding, and they present it without detailed knowledge.

We know that this noble *Ayah* has been repeated and ends with three different wordings**:**

<< . . . so they are *kuffaar*>>

<<. . so they are oppressors>>

<< . . .so they are transgressors/sinners>>

It is from complete ignorance that those who reason with just this *Ayah* with its first wording which is : <<**. . . so they are *kuffaar*>>** that they have not become acquainted with – at the very least - with some of the other texts of the *Sharia'*, whether from the Qur'aan or the *Sunnah*, in which the word (*al-kufr*) is mentioned. Instead they have taken it – without any understanding to mean exiting from the *Deen*, and that there is no difference between the one who fell into *kufr*, and between those *mushrikeen* from the Jews and the Christians and followers of the other faiths outside the faith of Islaam.

Whereas the word *al-kufr* in the language of the Book and the *Sunnah* does not – always - carry this meaning, which they constantly repeat, and attempt to impose their wrong and erroneous understanding.

The matter of this word (*al-kufr*) whereas it does not direct to one meaning, is also the matter of the other two words << **the oppressors>>** and **<<the transgressors/sinners**>>. Just like the one who is characterized as an oppressor or sinner does not necessarily mean that he is someone who has apostated from the *Deen*, so the same goes for the one characterized that he is a *kaafir*, that it does not necessarily mean that he is someone who has apostated from the *Deen*.

This diversity in the meaning of one word, that is indicated by the language, and the *Sharia'* came with the Arabic language; the language of the Noble *Qur'aan*. Due to this, it is obligatory on those who want to issue judgment on the Muslims; - regardless if it is the ruler or the ruled - that they be upon knowledge of the Book and *Sunnah* and in the light of the *Salaf Saalih*.

It is not possible to understand the Book and the *Sunnah* – and also what is contained within it- except with the path of the Arabic language and its literature, knowing it specifically and precisely. If the student of knowledge has a deficiency in the understanding of the language, what will help him in rectifying this deficiency is returning to the understanding of the scholars before him. Especially if they are the people from the first three generations that have been certified with goodness.

A *Kufr* less than *Kufr*

Now we return to this Ayah:

<<. . . and whosoever does not judge with what Allaah has revealed so they are the *kaafiroon*.>>

So what is the intent of the word (*al-kufr*) here? Does it take one outside of the Muslim *Ummah* or does it mean something else?

I say: It is necessary to have precision in understanding this *Ayah*. The *Ayah* could mean the *kufr* of action and that is leaving off some of the actions from the rulings of Islaam. In addition, what helps us in this understanding is the scholar of the *Ummah* and the interpreter of the *Qur'aan*, Abdullah bin Abbas - may Allaah be pleased with him. He was from the Companions that all Muslims are in agreement – except those who are from the deviant sects – that he is an *Imaam* in *tafseer*.

It is as if he heard in those days, the likes of what we hear today exactly, that there are people who understand the *Aayaat* on its apparent meaning without its explanation.
Ibn Abbas - may Allaah be please with him - said: "It is not the *kufr* which you understand to mean, indeed it is not the *kufr* which takes you outside the fold of the *Ummah*, it is a *kufr* less than *kufr*."

Perhaps he means the *khawaarij* - who rebelled against, the *Ameer ul-Mumineen* Ali - may Allaah be please with him – and as a result of that they spilled the blood of the Believers, and they did to the Believers what is not done even by the *Mushrikeen*. Ibn Abbas said: "The matter is not like what they have said or what they presume but indeed it is a *kufr* less than *kufr*."

This is the clear, precise answer from the explainer of the *Qur'aan*. The explanation of the *Ayah*, from which it is not possible to have an understanding other than this (i.e. *kufr* less than *kufr*) from the texts of the *Qur'aan* and the *Sunnah*, this is what we indicated towards previously in the beginning of this speech.

Indeed the word *al-kufr*, which is mentioned in many Quraanic texts and *ahadeeth*, is not possible to explain – regarding all these texts - that the meaning is equal to exiting outside of the *Ummah*. Like this is the example of the well-known *hadeeth* which is in the two authentic books of *hadeeth* (*Saheeh* Bukhari and *Saheeh* Muslim) on the authority of Abdullah bin Mas'ood -may Allaah be pleased with him - said that the Messenger of Allaah - SallAllaahu alayhi wa sallam - said:

"*Cursing a Muslim is fassooq (sinful) and killing him is kufr.*"

So the *kufr* mentioned here is sinning and it is disobedience, and the Messenger - SallAllaahu alayhi wa sallam – who is regarded as the most eloquent in expression - was intense in expressing rebuke, and he said: "…….. and killing him is *kufr*."

From another angle we can question, is it possible for us to understand from the first section of this *hadeeth* – "*Cursing a Muslim is fassooq*…………" with the same word *fisq* (sin) which is mentioned in the previous *Ayah* with the third wording:

<<Whosoever does not judge with what Allaah has revealed so those are the *fasiqoon*>>

The answer is; it could mean that the word *fisq* also corresponds in its meaning to the word *kufr* which means going out of the *Ummah*. It could be that the word *fisq* also corresponds in meaning to the word *kufr* which does not mean going out of the *Ummah*, but indeed it means just what the explainer of the *Qur'aan* said: It is the *kufr* lesser than *kufr*.

This *hadeeth* emphasizes that the *kufr* here could be with this meaning; because Allaah *Azza wa Jaal* mentioned:

<<And if two parties among the believers fall into fighting, then make peace between them both, but if one of them rebels against the other, then fight against the one that which rebels till it complies with the command of Allaah.>>

Indeed here our Lord has mentioned the rebel sect which fights the truthful believing sect, and along with this Allaah did not judge upon the rebel sect that they were kuffar, even though the hadeeth says: ". . . *killing him is kufr*."

Therefore killing him is a kufr lesser than kufr, exactly like Ibn Abbas said in the explanation of the previous Ayah.

A Muslim killing a Muslim is oppression and aggression against him, and evil and kufr, but this meaning of kufr, could be kufr of action, and perhaps could be kufr of belief.

From here comes the precise detailed exposition whose explanation and commentary was given by the Imaam in truth, the Shaykh of Islaam Ibn Taymeeyah - may Allaah have mercy on him - and then after him his devoted student Ibn Qayeem al-Jawzeeyah who took on this responsibility.

Since they were blessed in making aware and explaining the division of kufr into these two divisions, whose banner was raised by the explainer of the Qur'aan with those concise and complete words. Ibn Taymeeyah - may Allaah have mercy on him- and his student and companion Ibn al-Qayeem always repeatedly mentioned the necessity of distinguishing between the kufr of action and kufr of belief. Otherwise the Muslim would fall into, without knowing, the fitnah of rebelling against the community of Muslims, into which fell the khawaarij of old and some of their adherents of today.

The summary of this is: indeed his - SallAllaahu alayhi wa sallam - saying, "… killing him is kufr" does not mean, - in absolute terms - going out of the Ummah. There are many hadeeth regarding this. All these hadeeeth are irrefutable evidence upon those who only hold their own deficient understanding of this previous Ayah, and cling to the explanation that this is kufr of belief.

For now, this hadeeth is sufficient for us, because it is a definitive proof that a Muslim killing his brother Muslim is kufr with the meaning: kufr of action and it is not the kufr of belief!

Now, if we return to the 'Jamaat al- *Takfeer'* – or to those who branched off from them - and their accusation of the rulers and of those who live under their custody, and those who live under their leadership and those appointed by them, of kufr and apostasy!! Then this is built upon their evil view, which is they say: that these people have perpetrated a sin, so they have become kuffar because of that.

The Relationship between *Takfeer* & Rebellion

From the general matters which are beneficial to mention and narrate: I met some of those who used to be from Jamaaat al- *Takfeer* then Allaah Azza wa Jaal guided them.

I said to them: here you call some of the rulers kuffar, so what do you think, for example of making the imams of masaajid kuffar, and those who give the khutbah, and those who give the adhaan in the masaajid, and those who render service to the masaajid?! What do you think about making *Takfeer* of the teachers of the knowledge of the *Sharia'* in schools, and other places, for example?

They said: they are kuffar because they are pleased with the rule of the rulers who judge without what Allaah has revealed!!!

I said to them: If this 'being pleased' was in agreement with the heart (i.e. belief), judging without what Allaah has revealed, then the kufr of action is altered to the kufr of belief. So, any ruler, who rules without what Allaah has revealed, and sees and believes that this ruling, is the appropriate ruling to be applied in this time! And that the ruling of the *Sharia'* from the text of the Book and *Sunnah* is not appropriate to be applied, then there is no doubt that this kufr of this ruler is the kufr of belief and is not the kufr of action alone, and whoever is pleased with this, and believes it, then he also falls into the same group.

Then I said to them: Firstly, it is not possible for you to make a judgment upon every ruler who rules with the western kufr laws or with even some of them, and that if they were questioned about judging with other than what Allaah has revealed?! They would answer; that ruling with these rules is the truth and

correct in this time! And it is not allowed to rule with the rules of Islaam!! Otherwise, if they say this, they would – truly- become kuffar without doubt or suspicion!

Then, if we came down to the people who are ruled, and from amongst them there are the scholars, amongst them are the righteous people etc. So how can you judge upon them with kufr just because you see them living under the rule, which includes them just as it includes you exactly! But you declare them to be kuffar, and apostates and that ruling with what Allaah has revealed is obligatory! Then you make an excuse for yourselves and contradict yourselves: that differing with the judgments of the *Sharia'* with mere actions does not deem necessarily the ruling on the one who differs with the *Sharia'* that he is an apostate from his Deen!

This is exactly what the people other than you are saying, whether you accuse them – wrongly – with the ruling of *Takfeer* and apostasy!!!

And from amongst the general discussions which show their mistakes and uncover their deviation, is saying to them:

When is a judgment given upon a Muslim that he has apostated from his Deen? A Muslim who testifies that there is none worthy of worship except Allaah and that Muhammad is the Messenger of Allaah, and perhaps he prays.

Is it sufficient just one time? Or is it obligatory to be announced that he has apostated from the Deen?

They would not know the answer! They will not be guided to the truth!! So we are forced to give them the following example; we say to them:
A judge, judges with the *Sharia'*; this is his usual practice and this is his system, but in one judgment he misjudged, and gave a judgment against the *Sharia'*, i.e. he gave the right to the oppressor and prohibited it from the oppressed, so this is – most certainly - judging without what Allaah has revealed! So do you say that his kufr is the kufr of apostasy?
They will say: No, because this happened to him one time.

We say: What if the same judgment was issued from him a second time or a different judgment in which he also differed with the *Sharia'*, so has he committed kufr?

Then we repeat this to them: he does this 'three times!' or 'Four times!' when do you say that he has committed kufr? It is not possible for them to place a limit on the number of his judgments in which he has gone against the *Sharia'*, by which he can be declared a kaafir!!

The opposite of this is completely possible if it is known from him that he, in his first judgment deemed it correct to judge without what Allaah has revealed, - believing it is permissible to do so - and disapproved of judging with the *Sharia'*, then it would be correct to judge him with apostasy, even for this first judgment!
Contrary to this, if we saw several judgments from him in a number of decisions in which he went against the *Sharia'*, and if we were to ask him why did you judge without what Allaah has revealed?

He would reply saying: I was frightened and afraid for myself! Or I was bribed for example and that is worse than the first example, but along with this, it is not possible to say he is a kaafir until he declares what is in his heart, that he does hold the view of judging without what Allaah Azza wa Jaal has revealed, and only then is it possible to say that he is a kaafir, the kufr of apostasy.

A summary of the speech: it is necessary to know that kufr, like fisq(sinning) and oppression is divided into two types:

- Kufr and fisq and oppression which places one outside the Ummah, and all of these return to making it permissible by the heart.

- The other does not place one outside of the Ummah; and all of these return to making it permissible by actions.

Making *Takfeer* of Sinners is not Allowed

So every type of sin and specifically what is widespread in this time from what is regarded as permissible actions, such as interest, illegal sexual relations, drinking alcohol amongst them, all of these are kufr of action. So it is not allowed for us to make *Takfeer* of the sinners- who have been deceived by some of these sins - just because they have perpetrated a sin and regarded it as permissible actions for themselves! Except if it becomes apparent to us – with certainty – and it is unveiled with what is in the depths of their ownselves that **from their Aqeedah** they do not prohibit what Allaah and His Messenger have

prohibited. So, if we know they have fallen into this opposition with their hearts, then we can judge that they have committed kufr, the kufr of apostasy.

And if we don't know this, then there is no way for us to judge them with kufr, because we fear we will fall into the threat of the saying of his - SallAllaahu alayhi wa sallam - : "If a man says to his brother: 'Oh kaffir! Indeed it returns to one of them.'

There are many *ahadeeth* mentioned with this meaning. I will mention a hadeeth, which is a great evidence. It is in the story of that Companion who killed one of the mushrikeen . When the mushrik saw that he was about to come under the blow of the sword of the Muslim Companion, he said, "I testify that none is worthy of worship except Allaah!!" The Companion took no interest in that and killed him!! When the news reached the Prophet - SallAllaahu alayhi wa sallam - he disapproved of it severely. The Companion mentioned an excuse that he did not say what he said except from the fear of being killed, but the answer of the Messenger - SallAllaahu alayhi wa sallam - was:

"*Did you open up his heart?!*"

Therefore the kufr of belief does not have a fundamental connection with just actions, but it has a connection with the heart.

And it is not possible for us to know what is in the heart of the faasiq (sinner) or the adulterer or the thief or the one who is a fornicator nor the one who takes interest, etc. Except if he confesses with his tongue what is in his heart. As far as his action is concerned then it is notification that he has opposed the *Sharia'*, with a differing of action.

So, we say: without doubt you have opposed the Sharee'ah! and indeed you have committed fisq(a sin)! and adulterated! But we do not say: 'Indeed you have become a kaafir and apostated from your Deen', until there manifests from him something which will be an excuse for us with Allaah Azza wa Jaal in judging him regarding apostasy and following that comes the well know ruling in Islaam which is none other than the saying of the Messenger - SallAllaahu alayhi wa sallam -: "Whoever changes his Deen then kill him."

Then I said and I continue to say to those who constantly make *Takfeer* of the Muslim rulers: let's suppose the kufr of these rulers is the kufr of apostasy! And suppose there was a ruler who was above them, then it would be obligatory –

in this situation - on that higher ruler to implement the Islaamic punishment on them.

However, how do you benefit yourselves practically if we agree for the sake of argument that all of these rulers are kuffar, and their kufr is the kufr of apostasy?

What can you possibly do and establish?

If the *Takfeer* is say: for the sake of 'al Walaa wa al Baraa', loyalty to the believers and disassociation from the kuffar!! Then we reply to them: loyalty and disassociation are connected to friendship and hate – by the heart and by actions -, and it is dependent on capability, therefore it is not conditional that you proclaim *Takfeer*, and declare apostacy, just because 'al Walaa wa al Baraa' are present. Rather, friendship and hate could both take place in an innovator, sinner, or an oppressor!!

Then I say to these people, here we have the kuffar, and they have occupied the many lands of Islaam! We are with sadness being trialed with the occupation of Palestine by the Jews. What is possible for us and for you to do about it? Is it important to stand – alone – against those rulers whom you think and claim are kuffar?

If only you had left this issue alone, and started laying down the foundation for the structure, on which the foundations of an Islaamic government stands, which is following the *Sunnah* of the Messenger of Allaah - SallAllaahu alayhi wa sallam -, this is how he educated his Companions, and they built from this source its system and its foundation.

We mention this a lot, and we emphasize it a lot: that it is necessary for all Muslim organizations to work in truth, in order to bring back the rule of Islaam. Not only in the Islaamic lands, but on the whole earth, and that is the fulfillment of His Tabaraka wa Ta'aala saying:

<<It is He who has sent His Messenger with the guidance the Deen of Truth, to make it superior over all other religions even though the Mushrikeen hate it>>

What has been mentioned by prophecies in some of the prophetic hadeeth is that this Ayaat will be realized at a later time.

For it to be possible for the Muslims to implement this Qur'aanic text and this divine promise, it is necessary to follow an evident path and a clear way. Will this evident path be by announcing a revolution against these rulers of whom it is thought that their kufr is the kufr of apostasy?! Then along with their suspicion, which is wrong and a suspicion which is mistaken, they cannot do anything!!
So what is the methodology? What is the path?

No doubt that the correct path, which is an exemplary path, is what the Messenger of Allaah - SallAllaahu alayhi wa sallam - used to constantly talk about and remind his companions about in every khutbah:

"*And the best guidance is the guidance of Muhammed - SallAllaahu alayhi wa sallam* ."

So it is upon all the Muslims without exception and specifically those who busy themselves with the return of Islaamic rule, that they begin from where the Messenger of Allaah - SallAllaahu alayhi wa sallam – began. We have labeled this in two concise words:

Purification and Education

Because we know the firmly established reality, which is being neglected or more accurately purposely neglected, by those extremists who do not have anything except that they proclaim *Takfeer* of the rulers, and then nothing else!!

And they continue to proclaim *Takfeer* of the rulers then nothing stems from them, or about them, except discord and strife!!

The calamities in these past few years which have been by the hands of these people, beginning from the discord (fitnah) of the Haraam of Makkah to the dissension in Egypt and the killing of Sadaat. Finally, in Syria and now in Egypt and Algeria- a sight that everyone can see; the shedding of the blood of many of the innocent Muslims because of these fitn, tribulations, and the occurrence of many trials and calamities.

All of this because they opposed many of the texts from the Book and the *Sunnah* and the most important of which is:

<< **Indeed in the Messenger of Allaah you have a good example to follow, for him who hopes in the meeting with Allaah and the Last Day and remembers Allaah much.** >>

If we really want to establish the rule of Allaah on the earth – in reality not just in a claim - then do we start with making *Takfeer* of the rulers while it is not possible for us to confront them – let alone fighting them - or do we start – with the obligation - the Messenger of Allaah - SallAllaahu alayhi wa sallam - started with?

There is no doubt that the answer is:

<< Indeed in the Messenger of Allaah you have a good example to follow…….. >>

But what did the Messenger of Allaah - SallAllaahu alayhi wa sallam -begin with?

It is known – with certainty - to anyone who has smelt the fragrance of knowledge that he began with the Daw'ah between individuals whom he thought were ready to accept the truth. Then whoever was ready to respond to him, from the individuals of the noble Companions responded to him - as it is well known in the prophetic biography. Then the punishment and the severity befell these Muslims in Makkah. After that came the command for the first migration and the second until Allaah *Azza wa Jal* consolidated Islaam in al-Madeena al-Munnawara. From there began the skirmishes and the opposition. Also, the fighting between the Muslims and the kuffaar on one side and the Jews from the other.……etc.

Therefore it is necessary for us to begin by teaching the people the true Islaam; like the Messenger - SallAllaahu alayhi wa sallam - had begun. Now we cannot just confine ourselves to teaching alone, because things have entered into Islaam which are not from it, and has no association with Islaam, from the bida' and innovations which were the reason for the clear downfall of the lofty status of Islaam.

Because of this it is obligatory upon those inviting to Islaam to begin with purification of Islaam from what has entered into it.

The first principle – "Purification"

The second principle – "Education"
The education that is associated with this purification is the education of the young active Muslims on this pure Islaam.

If we study the reality of the Islaamic groups which have existed, for nearly a generation, and their ideas and the practice of these ideas. We would find that many of them have not benefited themselves, nor have they benefited others with anything that can be remembered! Despite their outcry and noise, that they want an Islaamic government!! Which was a reason of spilling blood of the innocent with this baseless argument!! Without them having realised anything from it.

We continue to hear from their beliefs which are opposed to the Book and *Sunnah* and actions which are negated by the Book and *Sunnah*, let alone them trying, again and again with futile attempts which oppose the *Sharia'*.

Finally I say: there is a statement which one of the propagators of Islaam said, which I used to hope that his followers would adhere to it and fulfill it, which is: 'Establish the Islaamic state in your heart it will be established for you on the earth.'

Because If a Muslim corrects his Aqeedah built upon the Book and *Sunnah*, then there is no doubt that from this he will correct his worship, correct his behavior and his manners etc.

But, with regret, these fine words have not been acted upon by these people, they persist with an outcry to establish the Islaamic state but without any benefit! and it is said about them – and I swear by Allaah to this - what the poet said is true:

You hope for success and you do not follow its path
Indeed a ship does not sail on dry land.

Perhaps in this what I have mentioned is persuasive enough for every just person, and a termination for every oppressor.

We seek Allaah's help.

Appendix - i

Glossary:

Fitn	Plural of Fitnah
Fitnah	Trials and tribulations
'Jama'at Al-Takfeer'	A group which pronounces Takfeer
Jamaa'aah	The main body of Muslims
kafir	Disbeliever
khawaarij	The first people to rebel against the Muslim leader
Khulafaah	plural of Khalifah, the Muslim leader
khutbah	Sermon
kuffar	Disbelievers
kufr	Disbelief
Mushrikeen	Those who associate partners in their worship of Allaah
Salaf-As-Saalih	The first three generations of Muslims
Takfeer	Pronouncing that an individual has left the religion of Islaam
Takfeeri	The individual who pronounces takfeer